

**G O O D**  
**NEWVES FROM**  
**VIRGINIA.**

**SENT TO THE COVNSELL**  
**and Company of VIRGINIA, resident**  
***in England.***

**FROM ALEXANDER WHITAKER, THE**  
**Minister of HENRICO in**  
***Virginia.***

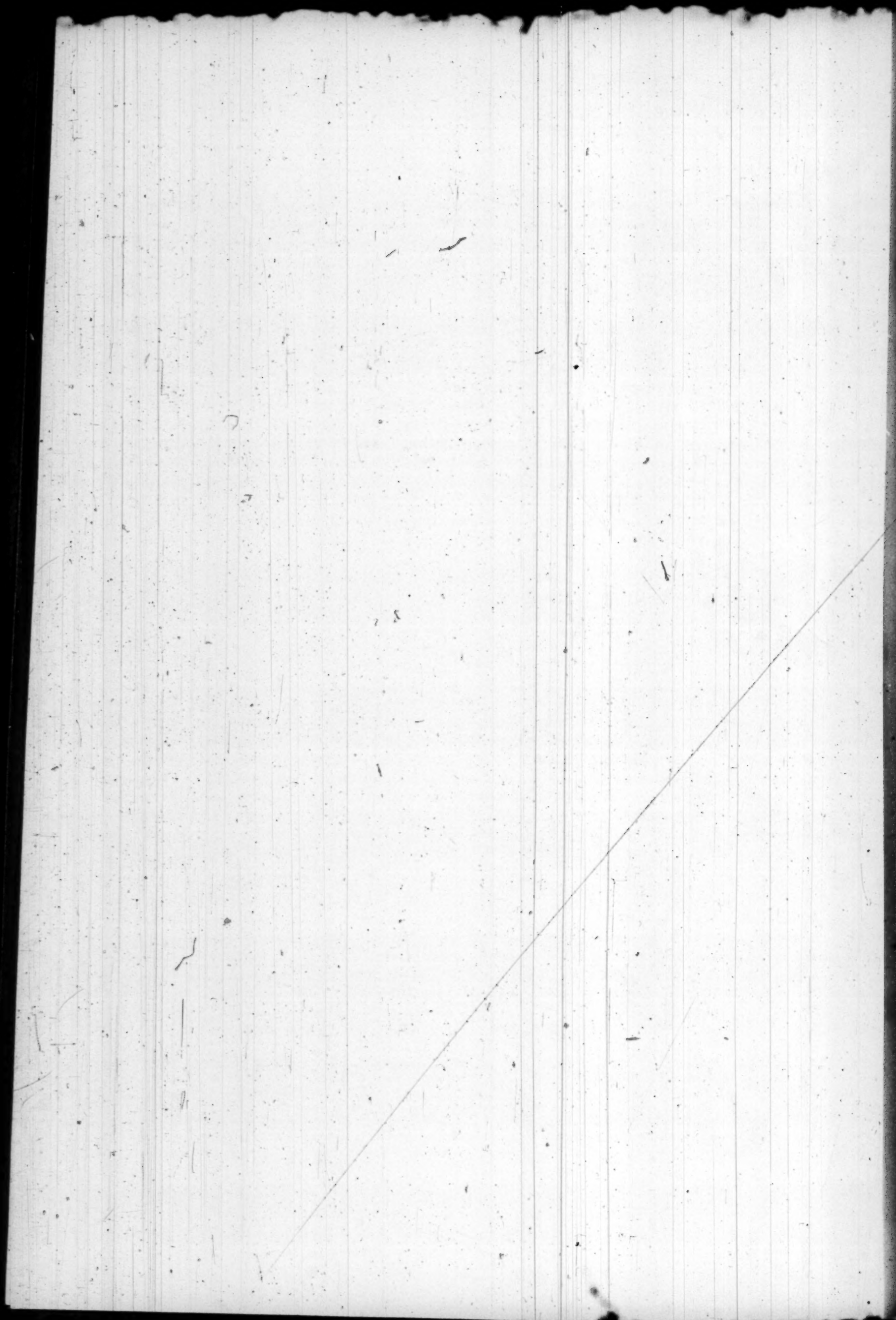
**WHEREIN ALSO IS A NARRATION**  
**of the present State of that Countrey, and**  
***our Colonies there.***

**Perused and published by direction**  
***from that Counsell.***

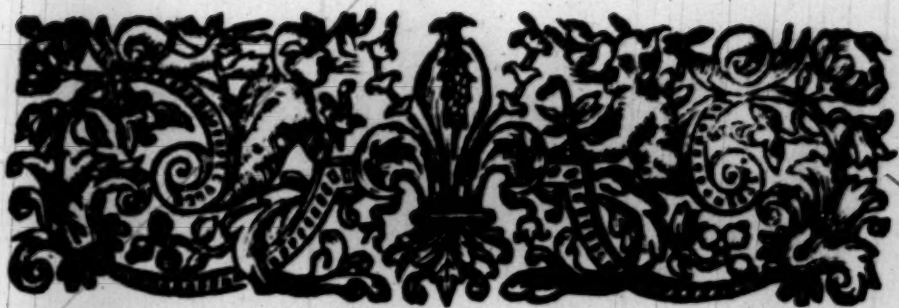
**And a Preface prefixed of some matters**  
***touching that Plantation, very requisite***  
***to be made knowne.***



**AT LONDON,**  
**Imprinted by Felix Kyngston for WILLIAM**  
**WELBY, and are to be sold at his Shop in**  
***Pauls Church-yard at the signe of the***  
***Swanne 1613.***







TO THE RIGHT  
HONORABLE, MY

VERY GOOD LORD, RAPH LORD

VRE, Lord President of Wales: Continuance

and encrease of all Honor and happinesse,

*from Christ Iesus.*



Ight Honorable, amongst the many discouragements that haue attended this glorious businesse of the Virginian plantation: none hath been so frequent, and so forcible, as the calumnies and slanders, raised vpon our Colonies, and the Countrey it selfe. These being deuised by the Diuell, and set abroach by idle and base companions, are blowen abroad by Papists, Players and such like, till they haue filled the vulgar eares: And hauing once entred, then they run (like wilde fire) from man to man: for as wilde fire, hardly findes a house which is not matter combustible; so these idle tales hardly meete a man who giues not (passage at the least, if not) credit to them: whereupon the Diuell and his associates (of all sorts) hold

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*Calumniare au-  
daſter, aliquid  
hæret.*

and practiſe this rule, as a ſure Maxime, ſpeake any thing, ſome will beleue it; be it neuer ſo falſe, ſome will entertaine it, Truth and Innocencie ſhall neuer ſo wipe it off, but ſome thing will ſtick behind. Our onely comfort is (next to the aſſurance of Gods acceptance of the worke) that men of honourable minds, and ingenuous diſpoſitions, and all that are godly-wiſe, will check and controule theſe idle and ſlanderous ſurmises, as they meet with them: and for their better aſſiſtance, encouragement and direction in ſo doing, our Counſell and Gouvernours hold it needfull to make knowne to the world, ſuch relations and informations as wee receiue from thence, from men of iudgement and experience, and of approued faithfulneſſe and integritie. And therefore though this enſuing Treatiſe (written by Maſter *Whitaker*, one of our Miniſters in *Virginia*) was ſpoken there, and ſent hither rather for the private uſe and encouragement of ſuch, whoſe purſes heere, or perſons there were ingaged in the action, then with any intent to make it publike: yet for the reaſons aforeſaid, it was held fit after mature conſideration to diuulge it, that ſo the naked and plaine truth may giue a iuſt affront to the cunning and coloured falſhoods deuiled by the enemies of this Plantation.

And becauſe the man was once ſo well knowne to me (as he is ſtill, and euer ſhall be beloved of me) I was deſired by them, that may command mee to peruſe the Originall it ſelfe, and for that I had (as they probably thought) ſome knowledge of his hand, to conſider whether truly or ſuſpiciouſly it bore



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bore his name. And if I found cause of the least suspicion, to reject it : but if, by true and infallible tokens, to be his hand, then to giue some testimony to the world of a truth so euident ?

Two points therefore I perceiue needfull to bee made knowne, which I desire all men to take notice of, from mee, who haue peculiar reason to know them both, so well, as few or no other can : first, who the Author is ; and then, whether this come vn doubtedly from him or no.

The first point  
who Master  
*Whitaker* is  
that wrote this  
Treatise.

The Author is Master *Alexander Whitaker*, Preacher to the Colonie at *Henrico*, vnder the gouernment of the valorous and worthy Knight Sir *Thomas Dale*, with whom also he went : hee was sonne to that reuerend renowned, Doctor *Whitaker* : a Master of Arts of fife or sixe yeares standing in Cambridge : was seated in the North countrey, where he was well approued by the greatest, and beloued of his people, and had competent allowance to his good liking, and was in as good possibility of better liuing, as any of his time : he had also some meanes of his owne left him by his parents : all which notwithstanding, he meeely of himselfe, for ought I know, entertained a purpose of going to *Virginia*, to assist that Christian plantation in the function of a Preacher of the Gospell. And hauing after many distractions and combates with himselfe (as he told me) settled his resolution, that God called him thither, and therefore he would goe : He accordingly made it good, notwithstanding the earnest diluasions of many his nearest friends, and the great discouragements which he daily heard of, touching



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The second  
point: That it  
is assuredly  
his, and writ-  
ten with his  
owne hand.

the businesse and Countrey it selfe: and arriued there with Sir *Thomas Dale*, by a very speedy and safe passage (scarce of eight weekes long) in May 1611. from whence he hath since then written many comfortable letters, both to the Counsell and Committies, and his priuate friends: and of late (after he had beene there a yeare and more) hath sent vs this little Treatise, which as I know assuredly to come from him, and to be a great part of it written, and all of it subscribed with his owne hand. So I dare say, if he had thought wee would haue published it, he would otherwise haue adorned it: for I know (and so doe others that know him) hee is able to haue written it in Latine or in Greeke, and so to haue decked it both for phrase and stile, and other ornaments of learning and language, as might shew him no vnworthy sonne of so worthy a father: And I dare say, if he liue, (be it in *England* or *Virginia*) he will in due time manifest to the world by true and good euidence, that God hath made him heire, as of diuers of the holy vertues, so of a good part of the learning of his renowned father. And the more liberall am I in giuing him his due, the further he is off from mee, and by that meanes can be the lesse sensible of it.

Nor speake I this so much for his sake (though I loue him aboue many, and know it aboue any other) whose owne deeds will sufficiently approue him. As for the truth which is so much suppressed, and that Christian plantation so much disparaged in this base world: for are they not so impudent as to say; who go thither but base and banke-rupt persons,



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sons, and who haue no meanes of their owne? or else such as are perswaded and wrought vpon to go? And when they come there, are they not starued, and do they not die like dogges? But how false this is in respect of the Countrey, the narration interlaced in this discourse from him that liues there, will declare: and how slanderous the other is to the persons, I shall in some sort make it appeare.

I therefore hereby let all men know (and malice it selfe shall neuer disproue it) that a Scholler, a Graduate, a Preacher, well borne, and friended in England, not in debt nor disgrace, but competently provided for, and liked, and beloued where he liued, not in want, but (for a scholler, and as these dayes be) rich in possession, and more in possibilitie, of himselfe without any perswasion (but Gods, and his owne heart) did voluntarily leaue his warme nest, and to the wonder of his kindred, and amazement of them that knew him, vndertooke this hard, but in my iudgement, heroicall resolution to go to *Virginia*, and helpe to beare the name of God vnto the *Gentiles*. Men may muse at it; some may laugh, and others wonder at it. But will you know the reason? God will be glorified in his owne workes, and what he hath determined to do, hee will find meanes to bring to passe, for the perfecting therefore of this blessed worke; he hath stirred vp able and worthie men to vndertake the manning and managing of it: Magistracie and Ministry are the strength and sinewes; nay the very life and being of a Christian body politique. Therefore seeing without these all emptying of purses heere, and venturing of persons thither,



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thither, is to no purpose. God in his wisdom provided, and in his mercie prouoked, godly and able men to furnish both these functions: and such as might at home haue liued in places of honour and command, or in fashion competent and conuenient to their conditions.

And this, Right Honorable, is one of the foure Arguments, and as it were plaine demonstrations, that haue conuincd mee to belecue that assuredly God himselfe is the founder, and fauourer of this Plantation. And I will craue leaue of your Lordship to put them downe, because I am of minde, that the want either of knowledge, or consideration hereof, hath beene, and is the cause of the error and misprision of the world, touching this busines; and doe thinke that if men did ruminare, and aduisedly consider of these particulars, they would re-prooue themselves for their former thoughts, and say plainly, *Digitus Dei est hic.*

1 The maruellous and indeed miraculous deliuerance of our worthy Gouvernours, Sir *Thomas Gates*, Liefetenant generall, and Sir *George Somers*, Admirall, with all their company, of some hundred and fiftie persons, vpon the feared and abhorred Ilands of the *Barmudaes*, without losse of one person, when the same houre nothing was before their eyes, but imminent and ineuitable death; as neuer ship came there that perished not, so neuer was it heard of, that any ship wrackt there, but with the death of all or most of the people, saue onely this of ours. Oh how the world should haue rung of it ere this, if a farre lesse deliuerance had happened to  
any



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any of the Iesuiticall plantations: and surely the Counsell of *Virginia* doe wrong themselves and the businesse: nay they must giue me leaue to tell them they obscure the glorie of God, if they take not order, that a full compleate and plaine narration of that whole action, both danger and deliuerance be published to the world.

2 The full discouerie (by meanes of their former deliuerance) of those *Barmuda* Ilands, which hitherto haue been held in the world, as inaccessible, so not habitable, but so fearefull, hideous and hatefull, as it seemed a place abandoned of God and Man, and giuen vp to the diuels power and possession, and to bee of all knowne places in the world, a very hell vpon earth, rather then a place for men to dwell in. But those honorable Gentlemen, being by the heauenly Pylot preserued vpon them, where all men else perished, liuing there almost a yeare (till they had made themselves two little ships of Cedar) found it so goodly, so ritch, so plentifull, so healthie, and so temperate a Countrey, as in so long a time, scarce three died of 150. In so much as hardly could they get their men away, when they departed: these Ilands being then discovered, and since possessed and planted by vs, are found a habitation of such safetic and securitie (hauing no enemy within nor any to be feared without, because the entrance is so difficult:) and of such plentie of all things for life; and of so good temper for health; and fraught with so many rich commodities for satisfaction of the Aduenturers, as for the present they bee euen as a new life and a seminarie



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to *Virginia*: and for the future times, it is likely will prooue a matter of greater consequence, then most men thinke of, and of more worth, then any Ilands: or cominent discovered in our age.

3 The speciall and most fatherly prouidence of God ouer this action, in vpholding it when man had forsaken it, and giuing it life againe when man had left it for dead: for had not Sir *Thomas Gates* and Sir *George Somers* come into *Virginia* from the *Barmudaes* euen when they did, the poore Colonie (which during that yeare of their abience, by enduring the miserie of misgouernement, had fallen into all extremitie of distresse) had been gone away, and our Plantation possessed by the Sauages: and (which was much more miraculous) when they being come in, and in all about 240. persons, and in such extreame miserie and famine, as the Honorable Commander was euen forced to yeeld to that which others moued (but himselfe had rather haue died then done) namely to put themselves to the Sea to come for *England*, and quit the Countrey: and when this (full sore against his heart) was put in execution, and euery man aboard, their Ordnance and Arniour buried, and not an English soule left in *James Towne*, and giuing by their peale of shot, their last and wofull farewell to that pleasant land, were now with sorrow full hearts going downe the River: Behold the hand of heauen from aboue, at the very instant, sent in the Right Honorable *La war* to meet them euen at the riuers mouth, with prouision and comforts of all kind: who if hee had staied but two Tydes longer had  
come



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come into *Virginia*, and not found one English man: whereupon they all with as much ioy returned, as with sorrow they had come away, and making as it were a new entrie and possession, tooke vp their Ordnance and their Armour, and the next day received their Honorable Lord Generall, with all ioy and applause, and from that day by Gods blessing they neuer wanting gouernment, they neuer wanted bread, for him that would take paines and do his dutie. If euer the hand of God appeared in action of man, it was heere most euident: for when man had forsaken this businesse, God tooke it in hand; and when men said, now hath all the earth cast off the care of this Plantation, the hand of heauen hath taken hold of it: God therefore bee glorified in his owne worke.

But it will be heere said by such as are strangers or enemies to this businesse: if this Countrey be so rich and plentifull, and your Commanders so wise and prouident, as you pretend; how could it be that they being there, and not hindered by warre nor inuasions, should fall into such extremities of want, as to be faine to quit the Countrey, and come for England, or else there to starue for want of food.

Indeed (Right Honorable) this Obiection is of such moment, as though I am vnwilling to be large, yet must I needs spend some lines in giuing answer; which shall be such, I hope, as shall giue satisfaction to the indifferent, and stop the mouthes of the malignant.

Let therefore the Christian and courteous Reader be pleased to know, that when the two forena-



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med Commanders, in the great shippe (called the Sea-Venture) were lost, and yet saued vpon the *Barmudaes*, their Fleet consisting of sixe or seuen ships more, and fraught with almost foure hundred men landed (after a long and terrible tempest) in *Virginia*, where so many men wanting their Gouvernors, and being too many to be commanded by the Colony they found there before them, fell first into factions, and at last into plaine distractions: and so one yeare of misgouernment ouerthrew that body, which till then had prospered, and by good gouernment was brought to so good a state, as at their landing they had corne sufficient in store, a haruest in the ground, good store of liuing cattell, and had the Sauages in good correspondencie: but this one, yea our want of gouernment) the most disastrous accident that euer befell that businesse) brought all to nothing, for it hindered the building of houses, and planting of corne, nay it burnt vp the houses, and consumed the prouisions; so that of good store of poultrie, it left not one aliue, and of six hundred liuing Swine, not three: and which was worse, consumed our men, and which was worst of all, it lost vs the Sauages, which since hath cost many a man his blood, and to this day is not recovered.

All this while were the Commanders, and their company in the *Barmudaes*, where no man dreamed of them, but all the world held them dead men; and being there where none could heare from them, nor they from any others: after almost a years absence, they got out of the rockes, in the two ships themselues there made, and going for *Virginia*, they landed



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landed there in the beginning of May; where expecting to find a full and well planted Colony, of six or seven hundred men, well stored with corne and cattell: (in assurance whereof, they had carried no liue Hogges with them from the *Bermudaes*, nor other prouisions, more then for a monthes voyage, which they might haue done in as great abundance as they could haue carried) they contrariwise found a poore Colony, of not an hundred men, who had endured all miseries, and more then euer we heard of; all the liue-cattell, corne, and other prouisions spent, and the Sauages their deadly enemies. At which meeting, though there was ioy to see them, who had beene held so long in the bottome of the sea; yet their sweete congratulation was sharply sauced, when it was knowne they had no prouision of their owne, the Sauages sought their liues, the earth could yeeld none, where none had been planted, and if it had, yet in May the old being spent, the new is not readie. All which considered, it soone appeared there was no humane help left on earth, but with all speed to hasten for England for new prouisions: which motion, though so harsh to the Honourable Commander, as hee had rather there haue starued, yet being carried by voices, he would not ouer-rule: and so hauing buried their Armour and Ordnance, they went away as wee heard before.

All this to be true, I know well, and if any man aske how I know it, for their satisfaction I answere; I haue it from the faithful relation of that religious, valourous and prudent Gentleman, Sir Thomas



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*Gates*, then and yet our Liefetenant generall, who being himfelfe in his owne person a doer of much, a sufferer of more, and an eye-witnes of the whole, hath since related this and much more vnto mee, face to face : and all that know him, know him for fuch a man, as well deferves to be beleued.

All which then being true (as is also well knowne to many my betters) then let any reasonable man iudge (efpecially if hee bee experienced in fuch affaires) if there were not a neceffary cause of their comming away, and yet neither fault in the Gouernour, nor want in the Countrey.

• My fourth and laft Argument is, the stirring vp of fo many Honorable and worthy persons of all conditions, to difburfe fo freely and fo willingly; fuch faire fummes of money, and fome of them euen a good part of their eftate, and that without any certaine or apparant hope of speedie profit. This to do willingly and voluntarily, and without affurance of gaine, cannot be, but the working of God to fome higher end then ordinary. And if it be faid, there be fome, that wifh their money in their purfes; it may be fo, but for one fo bafe-thoughted man, I dare fay we haue many, that wifh a great deale more out of their purfes, conditionally this happy bufineffe may take good effect. And this, though it be much, yet in my iudgement is but little, to this that followeth : that God fhould vouchsafe to ftirre vp fuch able and worthy men, for the functions both of Magiftracie and Minifterie, who vpon very vncertaine hope of profit, and moft certaine danger of life it felfe, fhould put themfelues into this bufineffe,



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nelle, and voluntarily vndergoe the danger of sea, and all the miseries and difficulties that necessarily and vndoubtedly attend a new Plantation. To haue done this vpon pressure, or by calling of Superiours or command of a State, had bin little; to haue done it vpon safe and faire tearmes, and without danger, had been no great matter; to haue done it vpon expectation, and assurance of high rewards and present profit, had been nothing: but to do it voluntarily, vpon sight of danger present and certaine, but of gaine future and contingent; seeing it is contrary to the course of reason, & cannot proceed from folly or madnes (they being wise men) nor from humpr and rashnes (being stayed men) nor from malecontentednes (being men that liued in good respect at home) nor in the conceit of meriting (being not Papists, but of sound religion): It must therefore needs proceed from y<sup>e</sup> extraordinary motiō of Gods Spirit. For if any out of ignorāce or malice do obiekt, they had nothing to do at home; it is false and friuolous; false, for they were mē employed; friuolous, for many more had lesse to do thē they, yet would not go.

As for those that thinke they wanted in England, do they not see how in disgracing the persons, they honor the Countrey? for if they went from England to *Virginia*, because they were in want, and voluntarily stay there still; then it followes that *Virginia* is able to supply the wants of England. But how idle and slanderous that inputation is, may easily appeare, if wee take a view of the persons themselves. And to beginne with the Magistrates and Commanders, what Noble man is there in England?



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land? what Coronall or Captaine in the Low-countries, but knowes, and will acknowledge, that the Right Honorable, the Lord *La war*, and the Right worthie Knights, Sir *Thomas Gates*, Sir *Thomas Dale*, and Sir *George Somers*, bee persons of honor, estimation, and good respect, and had both meanes and imployment at home of their owne: but to speake of them and other religious Gentlemen and Captains, who voluntarily left their easie, pleasant, and wealthy liues in England, and betook themselues to this voyage; I will leaue it to some who are better able to doe it, according to their desert and worth: I will containe my selfe within my element, and speake of them of my owne function: and amongst them, of those two especially, Master *Glouer*, and Master *Whitaker*, because they went by my knowledge, but not by my procurement; for I testifie it for truth, they moued me that they might go; not I them, that they would go. Master *Glouer* an ancient Master of Arts in Cambridge, an approved Preacher in Bedford and Huntington-shire, reuerenced and respected, and neuer wanting a competent stipend, yet of himselfe (I know not how, nor why) made knowne his desire to goe to *Virginia*, to a Reuerend Preacher in Huntington, and procuring his letters to me; vpon my answere came vp, being a man I had neuer seene before: and so being well liked of the Counsell, and conditions being tendered him to his content, he went away with Sir *Thomas Gates* in Iune, 1611. but being in yeares, and of a weake constitution, endured not the sea and sicknesse of the Countrey, so well as  
yonger

Master Beard.



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yonger and stronger bodies; and so after zealous and faithfull performance of his Ministeriall dutie, whilest he was able, he gaue his soule to Christ Iesus (vnder whose banner he went to fight; and for whose glorious names sake he vndertooke the danger) more worthy to be accounted a true Confessor of Christ, then hundreds that are canonized in the Popes Martyrologe.

Master *Whitaker*, a man borne, brought vp, qualified, and qualified, settled and prouided for, as you heard before (of whom I haue spoken the more, because he was of long time so well knowne to mee) though he liued as well, and in as good case and credit, as most yong men in our Church: yet voluntarily, and not suddenly; but after serious deliberation, ouercomming (as himselfe said) many inward temptations, and outward discouragements and dissuasions; remooued himselfe from a good stipend of valew and certaintie, and put himselfe into this dangerous voiage, where now he diligently preacheth, and Catechizeth: and thereby, and by other Ministeriall duties, publike and priuate (and otherwise also, for he is otherwaies qualified) he performes daily and diligent Service, acceptable to God, & comfortable to our people; ouer whom hee is Pastor: and from whence, as a token of his loue and duetie to the Counsell and Aduenturers, and as a testimonie of the good liking he conceiues of the Countrey (by these almost two yeares experience) hee hath sent vs this plaine, but pithie and godly exhortation, interlaced with narrations of many particulars touching the Countrey, climate,  
C and

About fortie  
pound a yeare  
in a cheape  
Country.



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and commodities, worthie to bee knowne of all, especially comming from one of his place and profession, and of so good experience in the matter he writes of. There is also (besides it may be some others whom I know not) Master *Bucke*, an able and painfull Preacher : of whom I can say the lesse, because he was of Oxford, and vnknowne to me ; but of whom I haue heard Sir *Thomas Gates* giue a good and worthie testimonie, and he came to the Counsell, and to this imployment, with the commendation of a right reuerend Prelate : but no matter though I say nothing of him ; seeing I doubt not, he will shortly giue notice to the world what he is, and what the countrey of *Virginia* is, and what hope there is of that Plantation ; for the seruice whereof he hazarded his dearest life, and the rather do I expect it from him, because hee is a man now of long experience, hauing been there so long a time, and was himselfe in person, in the danger and deliuerance at the *Barmudaes*. So that now (for the conclusion) we see to our comfort, the God of heauen found vs out, and made vs readie to our hands, able and fit men, for the Ministeriall function in this Plantation ; all of them Graduates, allowed Preachers, single men, hauing no Pastorall Cures, nor charge of children ; and as it were, euery way fitted for that worke. And because God would more grace this businesse, and honor his owne worke, he prouided vs such men as wanted neither liuing, nor libertie of preaching at home : (more in my iudgement haue they to answere for, who wanting both, will not only not go themselues, but disparage and depraue

Doctor Raues  
Lord Bishop of  
London.

About foure  
yeares.



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deprauethem that go) hereafter when all is settled  
 n peace and plentie, what maruell, if many, and  
 greater then they, be willing to goe. But in the in-  
 fancie of this Plantation to put their liues into their  
 hands, and vnder the assurance of so many dangers  
 and difficulties, to deuote themselues vnto it, was  
 certainly a holy and heroicall resolution, and pro-  
 ceeded vndoubtedly from the blessed Spirit of  
 Christ Iesus, who *for this cause appeared, that he might* 1. Iohn 3 7.  
*dissolue the workes of the Diuell.* And though Satan vi-  
 sibly and palpably raignes there, more then in any  
 other knowne place of the world: yet be of courage  
 (blessed brethren) *God will treade Satan vnder your* Rom. 16.  
*feet shortly,* and the ages to come will eternize your  
 names, as the *Apostles of Virginia.*

And thus (Right Honorable) you haue the rea-  
 sons that haue satisfied my conscience, that this  
 worke is of God, and will therefore stand, though  
 man should vnfaithfully forsake it: and I doubt  
 not, but if many others did know them, and consi-  
 der of them, they would certainly change their  
 minds, and say with me, *Doubtlesse heere is the finger*  
*of God.* As for the continuall calumnies and daily  
 slanders raised of the place, Plantation, and persons  
 that are in it: and the iests of prophane Players, and  
 other Sycophants, and the flouts and mockes of  
 some, who by their age and profession should be no  
 mockers, (for as for the rest, who can expect any  
 better figs from thistles, or any sweeter grapes from  
 such pricking thornes) for all those, I say, and all o-  
 ther discouragements and deprauements of like na-  
 ture, I professe I like the businesse the better, and



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haue more hope of Gods blessing vpon it, euen of that God, *whose wisdom is but foolishnesse with worldly men, and whose wayes are hid from carnall eyes.*

And these reasons, I confesse, haue so farre preuailed with me, as this Plantation shall euer haue a portion of my poore estate, and my best prayers, and my personall paines, and presence also, if God had not provided them fitter men for such a worke.

There is but one thing more, that an indifferent Reader may probably stumble at, which I wil briefly, and easily remoue. It may bee very well, (will some say) that these Honourable persons, godly Preachers, and valourous Gentlemen out of their good minds, or desire to see forren countries, might put themselues for once into this worke, but doe they hold on, or are they there still? and how many of them, hauing once bin there, will go againe? or being there, would they not full gladly bee at home again, if they could? Indeed, such base words are giuen out by some, but they be either ignorant, or malicious; and how can Ignorance or Malice speake the truth? Ignorance cannot, though it would, and Malice will not, though it can: but will your Lordship, and all men know the truth? Bee pleased then to bee informed, that of all the afore-named persons of imployment, Sir *George Somers*, that famous Sea-man, our worthie Admirall, that true and constant friend to *Virginia* (who in his old age left a pleasant seat, a good liuing, and an easie life, to liue and die for the good of *Virginia*) and that godly good Preacher, Master *Glouer*, haue both  
of

In Dorsetshire.



## DEDICATORIE.

of them giuen their liues in this businesse, the former in the *Barmudaes*, the latter in *Virginia*; crying to their God with the blessed Apostle of the Gentiles (their Father whom they followed) *Wee passe* Act. 20.  
*not at all, neither is our life deare vnto vs, so that we may*  
*fulfill our course with ioy, and the Ministration which wee*  
*haue receiued of the Lord Iesus, to make way for the Go-*  
*spel of the grace of God.* It was the Diuel that said, *Skin* Job 2.  
*for skin, and all that a man hath will he giue for his life:*  
and he spake like himselfe. But these Champions of Christ laid, All we haue, and euen life it selfe, will we willingly giue, and consecrate to God, that the Gospell may bee preached, and the name of Iesus Christ called vpon in *Virginia*: and so gaue vp their soules to God, & their flesh to nature, honoring, and in a sort consecrating those Heathenish Earths with their happy bodies, more worthe to bee esteemed precious reliques, then thousands that are preserved and adored in the Romish Church: blessed and glorious shall their portions bee at the resurrection of the Iust; and in the meane time their names shall flourish, when the memory of the wicked shall rot. Of the rest afore named, the worthy Knights, Sir *Thomas Gates*, and Sir *Thomas Dale*, Liefetenant and Marshall, Master *Whitaker* and Master *Bucke*, Preachers, are now in *Virginia*, and haue been some diuers yeares, and euerie one almost two yeares: And of them, Sir *Thomas Gates* hath been here once, and is gone the second time: Master *Whitaker* went with purpose to stay three yeares; which as hee resolved heere, so hee there performes, and intends, for ought I perceiue, rather to augment, then



## THE EPISTLE

diminish the prefixed number : This Lord *La-war*, our honourable Generall, hauing spent some time there, for want of health was constrained to come home, but with resolution (as his Lordship spake in an honorable presence at his returne, and since hath published) to returne againe, and spend his life in the prosecution of that action. And if the Company were as able to furnish and send away his Lordship with a flecte and power, sufficient, as his Lordship is ready and resolved to ingage his person againe, and with him many worthie Gentlemen and Captaines, there would soone be, not a verball, but a reall answere giuen to that question, which is in all mens mouthes so common ; *Why goes not the Lord La-war againe to Virginia.* And doest thou aske why his Lordship goes not againe ? I tell thee because thou that askest the question, and others like thee, will not put to your hands to helpe forward so holy and honorable a worke : when the danger is past, and profit comes in, then wee shall haue partakers enow, but now for laying of the foundation, the world is content to looke on, and aske vs why wee goe not forward ; we can answere with good consciences, wee goe forward according to our power, wee moue as wee haue strength, and we moue no faster for want of helpe : let the world be like it selfe, and he that is filthie, let him bee filthie still, hee that rowseth the hogge out of the mire or the worldling out of his sensualitie, doth but trouble himselfe in vaine. But you the noble and worthy Aduenturers, whose hearts God hath touched, whether you bee ingaged in pursue  
here,



## DEDICATORIE.

here, or person there, goe forward, and moue on, if not so fast as you would, yet as you may, let this be your comfort (besides the assured hope of gaine in due time) that you moue not against, but for and with God: a little strength doth preuaile better with the streame, then much against it: so great meanes should doe no good, if God were against you, but your weake meanes shall preuaile, seeing you worke with God: Goe forward in that name and by the strength of the Lord your God; and rest assured that his goodnesse will either raise you more strength, or will make the strength you haue already able to preuaile: be not therefore faint-hearted, but remember it is Gods cause you haue taken in hand. It may therefore be hindred, but cannot be ouerthrowne: If we then, were, so base as to betray and forsake it, God whose it is will stir vp our children after vs, and giue them that good land to enioy, which wee are not worthie of, and which nothing but our sinnes and sluggishnes can keep from vs: Let vs not therefore to our owne shame leaue so blessed a worke, to them that follow vs, least the ensuing ages say of vs: *Why was there such a price put in-* Prouerb.  
*to the hands of fooles who had not hearts to take it?* Stand to it therefore and bee not wanting to your selues, and God will neuer bee wanting to you, nor it, till his blessed prouidence hath brought it to passe, that men shall say, God hath made his waies knowne vpon earth, and his sauing health amongst all nations, and blessed be the Lord God, of *Virginia* world without end.

And thus (Right Honorable) you may see by  
that,



## THE EPISTLE

that, that hath been said, in what termes our Colonies now stand and what they want. It may hereby appeare they haue God their friend and protector, they haue honorable and worthie Gouvernours, godly and painefull Preachers, a goodly Countrey, and no want of necessities, since they had gouernment, they onely want the hands and helpe of men willing and able to do such duties of men, as be requisite in a Plantation, and the expence that principally and almost onely now lyes vpon vs, is the charge of sending away, a competent number of men, the charge whereof wil be about 20. pound a man. If this were done, it would soone appeare, that our cares and cost were at an end, and that a glorious and comfortable Issue is shortly to bee looked for; which howsoeuer it may be deferred, through the backwardnesse of some, backsliding of others, and coldnesse of all: yet that it will come assuredly in the end, the goodnesse, riches, and excellency of the Country, doth vndoubtedly promise vs, as may appeare (beside others) in the booke lately put out, of Captaine *Smithes* (who was there diuers yeares, and whose paines and seruice there, deserues in my iudgement high commendations,) and by this exhortation and narration of Master *Whitaker*, who now is there: which by direction of authority is therefore published, that the world may see how false and scandalous those imputations bee that are laid vpon the Countrey and Plantation, by some base and idle lubbers, that come from thence, and some amongst vs that are euer opposite to all good publike workes.

See the booke  
called, *The new  
life of Virginia.*

And



## DEDICATORIE.

And these true and welcome newes from *Virginia*, as they go out to the world vshered, and attended with this my poore preface, So I send them first to your Lordship, as hauing a peculiar interest both in them and me: which I do not onely because your Lordship, amongst many other of your rancke and qualitie, is a well-willer, furtherer and aduancer of this noble action: But that hereby I may make good to your Lordship, the truth of something, alreadie past betwixt vs in priuate discourse. And for that your Lordship knew Master *Whitaker* in the North, and by your peculiar knowledge of the man, and the place where hee liued, can be an honorable witnesse with me, and an euidence beyond all exception, to a good part of what I haue here said: And now what remaines, but that I beseech the God of heauen to blesse his own worke which we haue in hand, and to multiply his heauenly graces vpon your Lordship: That as your Lordship hath bin a *Mecenas* of learning, a maintainer of true religion, and a furtherer of al honorable actions and good works; So you may continue to the end and aduance forward towards perfection: And so with humble recomendation of my seruice, do take my leaue and rest

*Your Lordships deuoted in Christ,*

W. CRASHAWE.

D

TO









# TO THE RIGHT WORSHIPFULL SIR

THOMAS SMITH, KNIGHT, TREASURER  
of the English Colonie in Virginia:  
*Grace and Peace be multiplied.*



*Right Worshipfull, the noblest attempts haue alwaies had the most doubtfull beginnings, most dangerous enemies. For wheresoever any goodnesse shall begin to bud forth, the Diuell will labour by all meanes to nip it in the head. Wherefore, I doe not maruell though there haue been great discouragements, and many aduersaries of this Plantation. For the Diuell knowing that where Christ wins, he loseth, doth with all his might and policie hinder the publishing, and propagation of the Gospell. Such was his practise to discourage the Israelites from the conquest of Canaan, raising up ten of their owne Princes, that weakened the hands of their brethren. By his meanes also there stood up some of the Disciples that spake against Peter, for preaching the Gospell to the Gentiles. Yea, God himselfe of purpose suffers the diuell to*



## The Epistle Dedicatorie.

rage thus for a while, that those that are his, might be tried. And this hath been the case hitherto of this godly Plantation, this the successe. But since the affaires of this Colony haue now taken better footing, & are aduanced by the helpes of so many honorable Aduenturers, I was greatly emboldened to write these few lines of exhortation, to encourage the noble spirits of so many worthy men, to goe forward in wel-doing. Wherefore (honored Sir) since all the dispatches of our affaires passe thorough your hands, I request you to accept of my poore endeauours, and to publish it to the view of our Aduenturers, that the preiudicate opinion of some, and the disheartened mind of others may be reformed. The God of heauen and earth crowne your vndanted spirit with his heauenly reward. And Let the beautie of the Lord our God be vpon vs: and direct thou the workes of our hands vpon vs, euen direct thou our handie workes. From Henrico, this 28. of Iuly, 1612.

He that daily prayeth for the prosperitie  
of this Plantation.

ALEXANDER WHITAKER.





# GOOD NEVVES FROM VIRGINIA.

ECCLIESIASTES II. I.

*Cast thy bread upon the waters : for after many daies  
thou shalt finde it.*

*Aude hospes contemnere opes & te quod dignum*

*Finge Deo*



E bould my Hearers to con-  
temne riches, and frame your  
selues to walke worthie of  
God; for none other be wor-  
thie of God, but those that  
lightly esteeme of riches. Na-  
kednesse is the riches of na-  
ture; vertue is the only thing

that makes vs rich and honourable in the eyes  
of wise men. Pouertie is a thing which most men  
feare, and couetous men cannot endure to be-  
hold : yet pouertie with a contented mind is  
great riches : hee truely is the onely poore man,  
not that hath little, but which continually de-  
fireth more. Riches (as they are esteemed) haue no  
limits, but still cric, *plus ultra*, still more. Neither is



any man absolutely rich, but in comparison of a poorer man, of one (I meane) that hath lesse then he: for if he make diligent enquirie, he may finde diuers richer then himselfe: if riches of gold and the like, had bin such as the world doth esteeme them, it is not likely that Iesus Christ would haue taken so poore a state vpon him: when we esteeme them at the best, they are but an heauy burthen to some, an Idoll to others, and profitable to few.

Wherefore, *Salomon* hauing before explained the maruellous vanitie of riches, and how they are wont to be abused, as well of couetous, as of prodigall men: in the first six verses of this Chapter teacheth vs how we may vse them well, and God may make the vse of them blessed vnto vs. In the second Chapter, he hath said, *I haue gathered vnto me siluer and gold, and the chiefe treasures of Kings & Prouinces: And I was great, and encreased aboue all that were before me in Ierusalem: Then I looked, and behold all is vanity, and vexation of the spirit.* In the fifth Chapter, *Hee that loueth siluer, shall not be satisfied with siluer; and he that loueth riches, shall be without the fruit of it. And what good cometh to the owners thereof, but the beholding thereof with their eyes.* And he addeth, *The satietie of the rich will not suffer him to sleepe.* Againe, *There is an euill sicknes that I haue secne vnder the Sun, Riches reserued to the owners thereof, for their euill.* Now in the beginning of this chapter, he hath set downe a remedie to both these euils, whereby our riches may be made constant vnto vs: we may take pleasure and profit by them, and our posterity through many descents may enioy the after vs. *Cast thy bread*  
(saith



*Good newes from Virginia.* }

(saith he) *upon the waters: why? for after many daies thou shalt find it.*

The sentence is Rhetoricall, full of figures, and needs some explaining. *Bread* in Scripture is vsually taken for all kind of meat and drinke, as may appeare, *Gen.* 18.5. and in diuers other places: but here (I take it) it is more generally put for all kind of *Almes*, of what nature soeuer: not onely for meate and drinke, money, apparell, or the like, but also for any kind of thing, whereby we may releue the necessitie of our neighbour. *Waters* also are heere metaphorically put for all those men, who stand in need of the almes of our liberalitie, whether they be such as cannot, but gladly would requite vs, or else such as being able, forget to be thankfull.

So that the plaine meaning of the words is this. Giue liberally thine almes to all sorts of men, that may stand in need of thy helpe: hide not thine eyes at the miserable state of the afflicted; neither stop thine eares at the crie of the poore, though they be not able to recompence thy wel-doing: reproach not thine enemy, when he is punished, but rather overcome his euill deeds with thy goodnesse; neither suffer any to returne empty handed from thee, whom God shall offer to thy liberality. For though thou canst not presently expect a plentiful reward of thy well-doing, though the persons, to whom thou hast cast thine almes, bee not able to requite thee, or forgetfull of good turnes, yet be assured of it, that God beholdeth thy charitie, and will at his appointed time requite thee, euen in this world, if it be good for thee, thou shalt taste of his bountie; but  
in



in the world to come hee hath reserued for thee a most glorious crowne of blessed immortalitie. This is the soule and substance of this short sentence.

The words naturally diuide themselves into two principall parts. A Commandement to be *Liberall* and *Charitable* : and a promise of reward, which hereafter we shall find. The Commandement also containeth in it five points, touching the doctrine of *Liberallitie*.

- 1 The dutie to be performed, *Cast thy bread* : be liberall to all.
- 2 The manner of bestowing our almes, by casting it away.
- 3 What is to be giuen, *Bread*; all things needfull, yea, and of the best kind.
- 4 Who may be liberall : euen those that haue it: *Thy bread*, it must be thine owne.
- 5 To whom we must be liberall ; to all, yea, to the *Waters*.

First, we wil briefly speake of these five points of this Commandement as they lie in order, and then directly come vnto the promise more particularly. The enioyned dutie is *Liberallitie*, which sometimes is termed *Almes* : sometimes more largely is vsed for all kind of good workes, and very often is signified by the names of *Charitie* and *Brotherly loue* : all which being in sense and signification one, shall in the naming of them, be vsed all as one. *Liberality* is the true practise of Christian *Humanity* and *Brotherly courtesie*, one towards another. A vertue commanded by God, and commended by the examples of the best ; which makes vs accepted of God, and de-  
fired



*Good newes from Virginia.*

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fired of men. *Faith* giues comfort to my soule, and ministers peace to my conscience: *Hope* teacheth me not to be hastie, but to waite patiently the appointed time of God; but the practise of *Loue* maintaines my *Hope*, and assures me that my faith is effectually; and morcouer is beneficiall vnto others, yea, profitable to all. *Now abideth Faith, Hope and Loue, euen* 1. Cor. 13. *these three*; but the greatest of these is *Loue*. Wherefore hath God made men great, and filled their coffers with his treasures, but that they should as faithfull stewards of Gods store, liberally prouide for the necessitie of his Saints? The richest man in the world, hath no right by nature to the things hee doth possesse; for naked hee came into the world, and he must returne naked out of the same againe. Why then hath God made thee rich, and commended that to thy liberalitie which was not thine owne; but that thou shouldest bee bountifull to those whom he hath made poore?

What goodnesse or excellencie did God see in thee, more then in the poorest reasonable creature, before thou yet wast, that hee should make thee rich, and him poore? doth it not befall to thee, as to the foole? yea verily, *the condition of men in this case, and the condition of beasts is all one: As one dieth, so dieth the other; all go to one place, and all was of the dust; and all shall returne to the dust.* But that which Nature hath not distinguished, the wisdom and bountie of God hath by a property of calling altered, and lending his treasures to the rich men of the world, hath shewed to them an example of his *Liberalitie*, to this end, that they might be open-han-

Eccles. 3. 19.

E

ded



Matth. 24. 45.

Galath. 6.

1. Tim. 6. 17.

Titus 2.

Titus 3.

ded to others, distributing as faithfull stewards of his gifts, according to the necessitie of the Saints. Wherefore our Sauour Christ proclaimeth, *Who is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to giue them meat in season. Blessed is that seruant, whom his master when hee commeth shall finde so doing.* Saint Paul exhorteth vs to doe good to all, but specially to the household of faith: and writeth to Timothy, *to charge them that be rich in this world, that they do good, and be rich in good workes, ready to distribute and communicate.* He sheweth Titus also, that the end of our Redemption is, *that we might be zealous of good workes:* and therefore willeth him to affirme, *That they which haue beleued in God, might be carefull to shew forth good workes, &c.*

But alas, the practise of this age is farre otherwise. For those that haue wealth, either abuse them to the satisfying of their prodigall lusts, in Whoring, Dicing, or Drinking, till all or the most be spent; or else (as others) vse them only to looke vpon them, or that it might be said they haue them: few or none there be, that vse them aright to the glory of God, and reliefe of his children. God gaue commandment that there should not be a begger in Israel: but how many idle persons haue we in the streetes of our Cities, in the High-wayes, and corners of our pathes, which day and night call vpon the passers by, and yet remaine vnprouided for? How many hungry, naked, fatherlesse, widowes, poore men and oppressed, perish for want of that which God hath lent to these rich thecues? (for no better then thecues are they, keeping vp that which God gaue them



*Good newes from Virginia.*

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them to disperse to holy and good vses). But what saith *Salomon*, *Hee that hideth his eyes from the poore*, *Prou. 28. 27.* *shall haue many curses.*

What shall we iudge then of those men, who being rich in substance, and poore in *good workes*? if *Paul* may bee heard, they haue not yet beleueed *Titus 3.* Christ died for them. If Saint *Iohn* may iudge, they haue no loue of God in them, *For whosoener* (saith he) *hath this worlds goods, and seeth his brother haue need, and shutteth up his compassion from him, how dwelleth the loue of God in him?* Surely, Christ that shall iudge euery man according to his workes, when he shall call them to render an account of their Stewardship, will pronounce a heauie sentence against them: *Cast those unprofitable seruants into utter darkenesse, there shall be weeping and gnashing of teeth.* *Mat. h. 25. 30.*

Go too now, you rich miserable men, weepe and howle for the miseries that shall come vpon you. Remember the churlishnesse of *Nabal*, and forget *1. Sam. 25.* not the tormented tongue of *Dines*. Make haste either to repent betime, or make account to heare the dreadfull sentence of the great Iudge, *Goe yee cursed,* *Matth. 25.* *&c. for ye haue been uncharitable.* But you (my brethren) in whose hearts the loue of God abideth, shew the bowels of your compassion to your fellow seruants, as need requireth. Remember the afflictions of *Ioseph*, and bee assured of this; that *hee* *Prou. 15. 17.* *that hath mercie vpon the poore, lendeth vnto the Lord,* &c. You will helpe your friend, because hee loues you, and is the companion of your estate. Nature teacheth vs to commiserate the distresses of our brethren, because we are of the same flesh, and haue



our parents common. How can we then withhold the hands of our reliefe from those that stand in need of our helpe? Wee are all fellow-seruants of one Lord and Master, Iesus Christ. Wee haue all one common Father, God the maker of heauen and earth. We are all members of one mysticall bodie, most vnseparably vnited to our head Iesus Christ, by the power of the *Holy Spirit*. How then can we see our fellow-seruants, our deare brethren, yea, the members of our owne bodie to passe by vs, hungry and naked, vnfed, vnclothed? Take heed (I beseech you) that *Lazarus* starue not at your doores, nor *Dauids* messengers returne emptie. If *Elijah* come to sojorne with you, thrust him not out of doores, thou knowest not how soone God may alter the times, and restore thine estate. The Church of Macedonia is commended, because, though they were in want themselves, yet they supplied the extreame want of other Churches, \* yea, if the Saints at Ierusalem want, or the Churches a farre off, lay vp the first day of euery weeke somewhat to send to their reliefe. And so you doing, may gather comfort to your selues, that you shall heare that comfortable sentence, *Venite benedicti patris quoniam fuistis liberales: Come you blessed of my Father, receiue the kingdom prepared for you; for you haue been liberall, &c.*

I might say much more in the commendation of *Liberalitie*: but the time requiring lesse, I come now with haste vnto the second point of the Commandement.

*Cast thy bread, &c.* What? hath God giuen vs goods to cast them away? yea verily, for *Salomon* saith,

1. King. 17.

2. Cor. 8.

\* 1. Cor. 16. 1.

The second  
manner how.  
Eccles. 3. 6.



saith, *There is a time to seeke, and a time to lose; a time to keepe, and a time to cast away.* Which time of losing and casting away the Scripture, heere noteth. But by this word of casting away, is meant no violent reiecting, or negligent losing of some things that we hate or doe not greatly esteeme: but a liberall giuing away of such things as we do possesse: which may appeare by these reasons.

First by the nature of the originall word <sup>ἔμψυ</sup> which most vsually signifieth to send out, *Mittere & emittere*: and so it is vsed by *Moses*, *Gen. 7. 7.* where hee saith, that *Noah* sent out the Rauens, and afterward the Doue twice, hee vseth this word continually, <sup>ἔμψυ</sup> *& emisit*: and so hath both *Pagninus* and *Mercerus* expounded it. Secondly, it may appeare by the agreement of the Text, with the verses following: for the Doctrine handled is touching *Liberallitie*, allegorically compared to the seede of bread (for so bread may be heere vnderstood) which husbandmen cast not away, but sow as well in moist, as in drier grounds: and so *Tremelius* doth interpret them. Now as husbandmen do not cast away their seede, which they fling into the ground, for hatred or neglect, but vnder hope of Gods blessing: euen so *liberall men* exercising the *workes* of charitie, doe not cast away their almes, as one that casteth a bone to a dogge, or flingeth dead flowers from him, &c. but freely bestow the almes of God without pride, vaine-glory, or disdain, yea, without hope of any restitution, or any other recompence, besides the acceptance of God, and the reward which God shall giue vnto him in this life, but especially in the



10      *Good newes from Virginia.*

great day of his haruest. And with this doth agree that saying of *Salomon*, *There is that scattereth and is more increased.* So that the spirit of God teacheth vs by this word of casting, how we may scatter our good deeds and bestow our almes, as that they may be accepted of God and profitable vnto vs. As, many *aske and receiue not*, because they aske amisse: so the most that cast away finde not, because they bee illiberall in *their liberalitie*, or because they giue amisse.

Let vs then learne from hence to cast away *our bread freely: freely we haue receiued our* goods from God, let vs freely giue: so shall wee become followers of God and our *liberalitie* draw toward the perfection required of vs. The commandement of Christ is, that we should *be perfect as our heauenty father is perfect.* Now then Gods liberalitie being perfect, let vs also be perfect in our good deeds: this is a poynt very needfull for vs all to consider; for God requireth *liberalitie from vs all*; and very few among the diuers multitudes of giuers giue aright, it shall bee counted a high point of wildome in vs: first, to informe our selues thoroughly, by what meanes our charitie may become perfect and acceptable in the sight of God, before we reach out our hands to giue. Our great Master Christ, the mouth of God to man, handling the doctrine of *liberalitie* in his Sermon on the mount, hath taught vs many rules touching the right manner of giuing almes, which wee may referre to these fise poynts.

First, that we giue in *faith*, for without *faith* it is vnpossible to please God; therefore without *faith* our almes

*Prov.* 17. 24.

*Iames.* 4.

*Matth.* 5. 48.

*Matth.* 6. 1.

*I*  
*Heb.* 11. 6.



almes cannot please God: the summe of which *faith* is this: first, that God will accept of vs and our almes for his sonne Iesus Christs sake; for no worke of any man can please God, before the man himselfe bee approued of him, and then all our good deeds shall be accepted of him. Secondly, that wee be not hastie in expecting a present recompence of reward, but to waite patiently vpon God by *faith* for the good successe of our almes. So husbandmen that cast their seed into the ground, stay vntill the time of haruest, depending vpon God for the fruitfull increase of their labors. So *Paul* doth plant and *Apollus* doth water, but euen both these doe waite vpon God for the blessing of their Ministry: This is the cause why heretofore much of our almes bestowed vpon the affaires of *Virginia* haue been so cast away, that they could neuer be found againe hitherto: for many of vs haue not been reconciled to God, nor approued of him. Some of our Aduenturers in *London* haue been most miserable couetous men, sold ouer to Vsurie, Extortion and Oppression. Many of the men sent hither haue bin Murtherers, Theeues, Adulterers, idle persons, and what not besides, all which persons God hateth euen from his very soule: how then could their almes or any thing else which they doe, be pleasing vnto God? Such mens prayers are abominable in the sight of God, how much more their Almes?

The second rule in giuing is, that wee giue in Loue, which whosoever lacketh cannot giue aright, and saith Saint *Paul*, *Though I feede the poore with all my goods and haue not loue, it profiteth me nothing.*



Prou. 17. 24.

great day of his haruest. And with this doth agree that saying of *Salomon*, *There is that scattereth and is more increased*. So that the spirit of God teacheth vs by this word of casting, how we may scatter our good deeds and bestow our almes, as that they may be accepted of God and profitable vnto vs. As, many *aske and receiue not*, because they aske amisse: so the most that cast away finde not, because they bee illiberall in *their liberalitie*, or because they giue amisse.

Iames. 4.

Matth. 5. 48.

Let vs then learne from hience to cast away *our bread freely*: *freely we haue receiued* our goods from God, let vs freely giue: so shall wee become followers of God and our *liberalitie* draw toward the perfection required of vs. The commandement of Christ is, that we should *be perfect as our heauenty father is perfect*. Now then Gods liberalitie being perfect, let vs also be perfect in our good deeds: this is a poynt very needfull for vs all to consider; for God requireth *liberalitie from vs all*; and very few among the diuers multitudes of giuers giue aright, it shall bee counted a high point of wildome in vs: first, to informe our selues thoroughly, by what meanes our charitie may become perfect and acceptable in the sight of God, before we reach out our hands to giue. Our great Master Christ, the mouth of God to man, handling the doctrine of *liberalitie* in his Sermon on the mount, hath taught vs many rules touching the right manner of giuing almes, which wee may referre to these five poynts.

Matth. 6. 1.

I  
Heb. 11. 6.

First, that we giue in *faith*, for without *faith* it is vnpossible to please God; therefore without *faith* our almes



almes cannot please God: the summe of which *faith* is this: first, that God will accept of vs and our almes for his sonne Iesus Christs sake; for no worke of any man can please God, before the man himselfe bee approued of him, and then all our good deeds shall be accepted of him. Secondly, that wee be not hastie in expecting a present recompence of reward, but to waite patiently vpon God by *faith* for the good successe of our almes. So husband-*James 1.7.* men that cast their seed into the ground, stay vntill the time of haruest, depending vpon God for the fruitfull increase of their labors. So *Paul* doth plant and *Apollus* doth water, but euen both these doe waite vpon God for the blessing of their Ministry: *1. Cor. 3.* This is the cause why heretofore much of our almes bestowed vpon the affaires of *Virginia* haue been so cast away, that they could neuer be found againe hitherto: for many of vs haue not been reconciled to God, nor approued of him. Some of our Aduenturers in *London* haue been most miserable couetous men, sold ouer to Vsurie, Extortion and Oppression. Many of the men sent hither haue bin Murtherers, Theeues, Adulterers, idle persons, and what not besides, all which persons God hateth euen from his very soule: how then could their almes or any thing else which they doe, be pleasing vnto God? Such mens prayers are abominable in the sight of God, how much more their Almes?

The second rule in giuing is, that wee giue in Loue, which whosoever lacketh cannot giue a-  
right, and saith Saint *Paul*, *Though I feede the poore* *1. Cor. 13.3.*  
*with all my goods and haue not loue, it profiteth me no-  
thing.*



*nothing.* The sum of which loue is, that out of mere pittie, compassion and fellow-feeling of our neighbours wants, *we cast our bread to him*; not for constraint of law, and custome of parishioners, neither for any sinister respect of praile or vaine-glorie. Wherefore the same *Paul* saith, *He that distributeth, let him doe it with simplicitie*: and our Sauour Christ commandeth, that when *thou drest thine almes*, let not thy left hand know what thy right hand doth.

Rom. 12.8.

Matth. 6.3.

3

2. Cor. 9.7.

Thirdly, we must giue our almes *bountifully and with a cheerefull minde*: but as euery one wisheth in his heart, so let him giue, not *grudging or of necessitie*, for God loneth a cheerefull giuer: *He that soweth sparingly shall reape also sparingly*; and *he that soweth liberally shall reape also liberally*. Yet notwithstanding this bountifulnes hath two proper limits, beyond which it is not to passe. First, wee must bee bountifull onely according to *abilitie*; for if we giue all at one time, we may leaue our selues naked, and be disabled for giuing any more hereafter: therefore those Papists that giue away all and turne begging Friers are to bee blamed, for God that hath said, there shall bee poore alwaies with you, forbiddeth in the same place, that there should be any begger in Israell; and the rule of *Iohn Baptist* is, that he that hath two coats should not giue away both of them, whereby he might be left naked, but he must giue one away, and reserue the other for himselfe. The second limite of our bountie is, that we giue more or lesse according to the necessitie of the *Saints*, and this Saint *Paul* teacheth, Rom. 12.18.

Deut. 15.4.

Luk. 3.11.

4

The fourth rule of right giuing, ariseth from  
hence



hence, which is, that we giue our almes with *discretion*. First, that we communicate such things as the neede of our neighbour requireth; the thirstie man must haue drinke, the hungrie and naked, meate and apparrell, the imprisoned for debt, money and the like. Secondly, we must not defer the time of our reliefe, lest that wee giue too late, when the case of our neighbour is past helpe: *Bis dat qui cito dat*: The Physition comes too late when the patient is dead. But a word spoken in season is like *Prou. 25. 11.* apples of gold and pictures of siluer: whilest thou may, then doe good, thou knowest not then what may befall afterward. In the morning sowe thy *Eccles. 11. 6.* seede, and in the after noone let not thy hand rest, for thou knowest not whether shall prosper, this or that. Surely if there were euer any opportunitie giuen of setting forward this Plantation, the season is now most fit. Strike then whilest the iron is hot, do this good worke whilest you may, before it bee too late. Thirdly, we must chuse such a place as may be void of vaine-glorie and hipocrisie. Our left hand may not know what our right hand doth: *Honores Matth. 6.* *palam dandi sunt, eleemosina clam*: Honors may bee openly giuen for the encouragement of others; but almes-deeds must bee giuen in secret: then thy Father that seeth in secret shall reward thee openly.

The last rule of giuing is, that we giue in Iustice; which is, that we cut not large thongs out of another mans lether; that wee giue not other mens goods, but such as bee our owne, and those truely gotten, the text saith, that the bread must be thine,



Isa. 58. 7.

even thine owne, not another mans. *The true fasting is to breake thine owne bread to the hungrie, to bring the poore that wander into thine house.*

Thirdly, what  
is to be giuen.

The next point to be handled is, wherein we are to bee liberall, what wee are to giue: *Salomon* hath shut vp all vnder the name of *Bread*, whereby (as I said before) is meant all things wherein we may relieue the necessities of our neighbours: for if a man shall cast his drinke, apparell, golde, and the like vp on the waters, he shall after many daies find them: but *Salomon* included all these almes vnder the name of *bread*, because hee would enforce this doctrine vnder one Allegorie of sowing, and therefore doth suite his phrase with words of most significancie. Againe, bread is the staffe of good nourishment, and the most vsuall kinde of almes which we giue. This article then of this Commandement is, that if our neighbours doe stand in need of our helpe in any thing wherein we may helpe them; we are not to with-hold our hand from them, but to cast our almes liberally vnto them.

Rom. 12. 13.

And this must needs be the meaning of the holy Ghost, for *Paul* teacheth vs to *distribute according to the necessitie of the Saints*: but the Saints neede many things very often beside bread, yea besides food and rayment, wherefore our almes must needes bee cast out, according to the seuerall necessities of those that want.

The wants of men bee diuers; some are of the mind, some of the bodie, and some be of the outward goods: and thus haue the Diuines deuided them.

The



The distresses of the mind are most grievous and needs the best reliefe; but of them all, ignorance of spirituall matters is most common, most dangerous. The bread that must relieue this, is the mouth of *Prov. 10.* wisdom, which is liberall in instruction, which is as finest siluer, which shall be fruitfull in vnderstanding, which doth know what is acceptable, which is a tree of life and which feedeth many. This was the almes which *Paul* went to cast away in *Macedon*, and liberally distributed in *Mars* his streete in *Athens*. And this is the almes which may bee most profitable vnto this barbarous Countrey of *Virginia*, where the name of God hath beene yet scarce heard of. The wants of the bodie be many, but not so dangerous: and those bee principally hunger, thirst, sicknesse, and wounds: according to which cases our almes must be bestowed. The sentence of the great Iudge shall bee according to the tenor of this: When I was an hungry you fed mee, when I *Matth. 25.* was a thirst you gaue mee drinke, when I was sicke you visited mee. As for the helping of wounded men, our Saviour Christ hath given vs a notable instance and encouragement to bee mercifull toward them, in the case of the wounded Iew, whom when neither the Priest nor the Levite that passed by would relieue, a Samaritan most liberally provided *Luk. 10. 30.* for; euen so let vs doe. The wants of our neighbours outward state are most and euery where common. First, wee must freely giue to the poore, as clothes to the naked, liberall gleanings to the stranger, fatherlesse and widow; Iustice in Iudgement to the oppressed, &c.



Mat. 5. 42.

Secondly, we must freely lend whereby we may be oftentimes as beneficiall to our neighbour as by giuing. Concerning which our Saviour Christ saith, *From him that would borrow of thee, turne not away thy face.* And the commandment of God is, *Thou shalt open thy hands to thy poore brother, and lend him sufficient for his neede which he hath.*

Deut. 15. 8.

Exod. 22. 26.

Nebem. 5. 11.

Thirdlie, we must freelie forgiue and remit the due debt which our neighbour doth owe vnto vs, if it so fall out that God bring him into decay and extreame pouertie. So the pledge or pawne which our neighbour leaueth with vs, if it belong to his necessarie vse, as his raiment or the like, wee are to restore it to him againe, before the Sun goe downe. And this is the exhortation of *Nebemiah* to the hard hearted rulers of the Iewes, that oppressed their brethren with Vsurie and the like. And thus manie waies may we cast away our bread, and for all these kinds of Almes, bread is heere to be taken.

Wherefore seeing there bee so manie waies to exercise our liberalitie, let vs not think it sufficient to be bountifull in one kinde of good workes, and hard hearted in others, but that our liberalitie may be profitable to vs, let vs giue in all, as the present need requireth. Some men will giue almes at their gate, of the scraps of their table, but will not part with one pennie of monie to anie charitable deed. Others will bee ready to spend their voice in the instruction and reproofe of their neighbour: or it may bee to speake a good word for him, but will part with none of their owne goods to helpe them. And some men will be onely liberall in building of  
Chur.



Churches, Hospitalls and the like, which indeede be good works, yet are they neither meritorious, nor the most principall, for manie times the gift of a peece of bread, or a cup of colde water is more needfull, *Salomon* putteth bread the cheefest almes, and *Christ* at the day of iudgement, will not condemne men for want of buildings, but of other more needfull almes, and lesse chargeable. But if the Church of Rome will maintaine the merit of their Abbies, Nunneries, Temples, let them heare a great schoole man of their owne, *Thomas Aquinas* who reckoned vp the feuerall works of charity belonging to the body, hath either forgotten or neglected such buildings: hee hath shew them vp all in this one verse. *visito, poto, cibo, redimo, ugo, colligo, condo*, the meaning whereof is that true liberality consisteth in visiting the sicke, giuing drinke to the thirsty, meat to the hungry, in redeeming the captiue and imprisoned, in couering the naked, in gathering or calling home poore traouelling strangers to his house, and in buriall of the dead, but in all these he hath made no mention of those buildings. Wherefore let vs learne not onely to spend Gods almes, but to be such prouident Stewards or prouiders for the seruants of God, as that wee may bee liberall in all kinde to giue them meat, drinke and other of Gods goods in necessity according to the feuerall necessities of them.

*Matth. 25.*

*Aquinas 2.2.*

*qua. 32. ar. 2.*

The fourth point in order to bee considered is, <sup>4.</sup> Who. who may properly giue almes which may easilie be determined, if we consider the diuers kinds of good works which wee haue now lately rehearsed.



*Acts 3.1.*

For hee that is not able to bee liberall in one kinde, may bee fit for another, which may be noted in the almes of *Peter* and *Iohn* entring into the Temple, when they restored the lame cripple to his health, to whom they said in this manner, *Siluer and Gould haue I none, but such as I haue, that giue I thee.* Whence wee may conclude that *Euery one may bee a giuer of almes.* For he that hath not the riches of wealth and cannot giue much, let him giue a little according to the measure of his abilitie. Wherefore our Sauiour Christ commendeth the liberality of the poor widdow, which cast into the treasury but two mites, which was all that she had.

*Mark. 12. 41.*

Those also that haue not money and goods to helpe their neighbour, let them lend the helpe of their bodily labour, of their callings, or the vertues of their soule and body vnto them, and this was *Peters Almes.*

And these whom pouerty, age or subiection (vn- to the hard gouernment of others) hath made vn- fit for these two: let them exercise their *Liberality*, in praying for the reliefe of those that want, which is the proper calling of *Almes-men, and Hospitall chil- dren*; yea it is the dutie of vs all.

This is the doctrine, and I beseech God to stirre vp your minds to the practise of liberalitie in all things towards all men. And remember the poore estate of the ignorant inhabitants of *Virginia*. Cast forth your almes (my brethren of England) and extend your liberality on these charitable workes, which God hath called you to performe. Let not the seruants of superstition, that thinke to merit by



by their good works (as they terme them) goe beyond vs in well doing; neither let them be able to open their mouths against vs, and to condemne the religion of our Protestation, for want of charitable deeds.

It may bee some men will say the worke is great, I am not able to relieue it, I answer the work is such and such order is now taken, that those that cannot giue much, may be liberal in a little. Those that cannot helpe in monies by reason of their poverty, may venture their persons hither, & heere not only serue God, but helpe also these poore Indians, and build a sure foundation for themselves, but if you can do neither of these, then send your earnest prayers to God for the prosperity of this worke.

The first point in order, & last Article of this commandement remaineth now to be handled: which is concerning the persons to whom we are to be liberal, that is to all men in generall, who stand in need of our relecte and helpe. For if corne be cast vpon the waters, or very warry grounds, it cannot prosper or bring forth increase: So if good works be bestowed on vnthankfull or vnable persons, wee are not to expect a recompence of reward from them. From whence wee may gather an argument from the lesse to the greater: that if wee are to be liberal to such as cannot or will not requite vs, or to such as will not deserue our kindnesse, how much more to them, that may deserue our good will, or will make conscience (if they can) to be thankfull vnto vs in the best manner? So then if we must be liberal both to good men and bad; to thankfull and vnthankfull

5. To whom.



thankfull, to our enemies and friends, it followeth that we must be *Charitable* to all men.

*Galatb. 6. 10.*

And this is the rule of *S. Paul*, do good to all, but specially to the household of Faith. Though the children of God bee chiefly to be respected: yet are we not to withhold our almes from any one, if they need our helpe. The rule of Christ is answerable:

*Matth. 5. 52.*

*Giue him that asketh, and from him that would borrow of thee turne not away. Doe good to them that hate you, and pray for them which hurt you, and persecute you.* And

*Rom. 12. 20.*

so *Paul* expoundeth this rule of Christ: *If thine enemye hunger, feed him, if hee thirst, giue him drinke.* If then we must feed and cloath our enemies and persecutors, how much more our friends and helpers; it remaineth then that we must do good to all.

From hence we may take iust occasion to blame the vncharitable disposition of hard hearted rich men, and wealthy Parishes, which suffer multitudes of poore men and women to perish in their quarters for want of their reliefe. The comandement of God is, that there should be no beggers in Israel. But looke into the streets of our Cities, and passe from them into all the quarters of England, and you shall find neither Court nor Countrey, Citie, or Village, without the importunate crauings of those that crie *Giue, Giue*. From hence it is that so many base theeves, and pettie robbers, lurke in eue-ry corner, vntill the common trees of execution hang them vp. From hence it is that so many poore mens children, wanting the charitie of others, to see them brought vp in learning and some honest vocation, were better if they had neuer been borne,  
then



then to liue in such misorder, as most of them doe. Repent therefore betimes, you able misers, lest the woe of Saint *James* fall vpon you, lest God heare the *James* 5.1. cries and curses of the poore, and heape miseries, without measure, vpon such miserable men. And now let me turne your eyes, my brethren of England, to behold the waters of *Virginia*: where you may behold a fit subiect for the exercise of your *Liberallitie*, persons enough on whom you may cast away your *Bread*, and yet not without hope, after many daies to finde it. Yea, I will not feare to affirme vnto you, that those men whom God hath made able any way to be helpfull to this Plantation, and made knowne vnto them the necessities of our wants, are bound in conscience by vertue of this precept, to lay their helping hands to it, either with their purse, persons, or prayers, so farre forth as God hath made them fit for it. For it is euident that our wise God hath bestowed no gift vpon any man, for their priuate vse, but for the good of other men, whom God shall offer to their *Liberallitie*.

Wherefore, since God hath opened the doore of *Virginia*, to our countrey of England, wee are to thinke that God hath, as it were, by word of mouth called vs in, to bestow our seuerall *Charity* on them. And that this may the better appeare, we haue many reasons to encourage vs to bee *Liberall* minded and open-handed toward them.

First, if we consider the almost miraculous beginning, and continuance of this plantation, we must needs confesse that God hath opened this passage vnto vs, and led vs by the hand vnto this work.

G

For



For the Marriners that were sent hither first to discover this Bay of *Chesapeac*, found it onely by the meere directions of Gods providence: for I heard one of them confesse, that euen then, when they were entred within the mouth of the Bay, they deemed the place they sought for to haue beene many degrees further. The finding was not so strange, but the continuance and vpholding of it hath bin most wonderfull. I may fitly compare it to the growth of an Infant, which hath been afflicted from his birth with some grieuous sicknes, that many times no hope of life hath remained, and yet it liueth still. Againe, if there were nothing else to encourage vs, yet this one thing may stirre vs vp to go on chearefully with it: that the Diuell is a capitall enemy against it, and continually seeketh which way to hinder the prosperitie and good proceedings of it. Yea, hath heretofore so farre preuailed, by his Instruments, the couetous hearts of many back-sliding Aduenturers at home, and also by his seruants here: some striving for superioritie, others by murmurings, mutinies, & plaine treasons; & others by fornication, prophanenes, idlenes, and such monstrous sinnes; that he had almost thrust vs out of this kingdom, and had indeed quitted this Land of vs, if God had not then (as one awaked out of sleepe) stood vp and sent vs meanes of great helpe, when we needed most, and expected least reliefe. The saving of those two honorable Knights, Sir *Thomas Gates* and Sir *George Somers*, with Captaine *Newport* and the rest of the Aduenturers in the Sea Venture, as also their happy deliuerance out of those vnhabited



red and vnfrequented (because feared) Islands of the *Bermudaes*, could proceed from none other, but the singular prouidence of God. If this worthie Gouernour, Sir *Thomas Gates*, had bin hindred but one weeke longer, it might be feared that the famine, which had by that time deuoured the most of our countymen heere, would haue consumed the rest. And when hee considering that his weake meanes was not able to restore, or sustaine the burthen of such wooll distresses, had shipped the few remaining for England, and had forsaken with *Hannibals* sighes, the first builded *James-Towne*: vpon the sudden newes met him, of the comming in of that Honorable Lord *La war*, with a fresh supplie. Whereupon he presently returned to the Towne he had so lately forsaken. Since, when this English Colony hath taken better root; and as a spreading herbe, whose top hath bin often cropped off, renewes her growth, and spreads her selfe more gloriously, then before. So this Plantation, which the diuell hath so often troden downe, is by the miraculous blessing of God reuiued, and daily groweth to more happy and more hopefull successe. I haue shut vp many things in few words, and haue alleadged this onely to proue vnto vs, that the finger of God hath been the onely true worker heere; that God first shewed vs the place, God first called vs hither, and here God by his speciall prouidence hath maintained vs. Wherefore, by him let vs be encouraged to lay our helping hands to this good work, (yea Gods work) with all the strength of our abilitie.

Secondly, let the miserable condition of these



naked slaues of the diuell moue you to compassion toward them. They acknowledge that there is a great good God, but know him not, hauing the eyes of their vnderstanding as yet blinded: wherefore they serue the diuell for feare, after a most base manner, sacrificing sometimes (as I haue heere heard) their owne Children to him. I haue sent one Image of their god to the Counsell in *England*, which is painted vpon one side of a toad-stoole, much like vnto a deformed monster. Their Priests (whom they call *Quiokosoughs*) are no other but such as our English Witches are. They liue naked in bodie, as if their shame of their sinne deserved no couering: Their names are as naked as their bodie: they esteeme it a vertue to lie, deceiue and steale as their master the diuell teacheth them. Much more might be said of their miserable condition, but I refer the particular narration of these things to some other season. If this bee their life, what thinke you shall become of them after death but to be partakers with the diuell and his angels in hell for euermore. Wherefore my brethren, put on the bowels of compassion, and let the lamentable estate of these miserable people enter in your consideration: One God created vs, they haue reasonable soules and intellectuall faculties as well as wee; we all haue *Adam* for our common parent: yea, by nature the condition of vs both is all one, the seruants of sinne and slaues of the diuell. Oh remember (I beseech you) what was the state of *England* before the Gospell was preached in our Countrey: How much better were we then, and concerning



concerning our soules health, then these now are? Let the word of the Lord sound out that it may be heard in these parts; and let your faith which is toward God spread it selfe abroad, and shew forth the charitable fruits of it in these barren parts of the world: *And let him know that he which hath conuer-  
ted a sinner from going a stray out of his way, shall save a  
soule from death, and hide a multitude of sinnes.*

But if any of vs should misdoubt that this barbarous people is vncapable of such heauenly mysteries, let such men know that they are farre mistaken in the nature of these men, for besides the promise of God, which is without respect of persons, made as well to vnwise men after the flesh, as to the wise, &c. let vs not thinke that these men are so simple as some haue supposed them: for they are of bodie lustie, strong, and very nimble: they are a very vnderstanding generation, quicke of apprehension, suddaine in their dispatches, subtile in their dealings, exquisite in their inuentions, and industrious in their labour. I suppose the world hath no better make-men with their bow and arrowes then they be; they will kill birds flying, fishes swimming, and beasts running: they shoote also with meruailous strength, they shot one of our men being vnarmed quite through the bodie, and nailed both his armes to his bodie with one arrow: one of their Children also, about the age of 12. or 13. yeares, killed a bird with his arrow in my sight. The seruice of their God is answerable to their life, being performed with great feare and attention, and many strange dumb shewes vsed in the same, stretching



ching forth their limbes and straining their bodie, much like to the counterfeit women in *England* who faine themselves bewitched, or possessed of some euill spirit.

They stand in great awe of their *Quiokosoughs* or Priests, which are a generation of vipers euen of Sathans owne brood. The manner of their life is much like to the popish Hermits of our age; for they liue alone in the woods, in houses sequestered from the common course of men, neither may any man bee suffered to come into their house or to speake with them, but when this Priest doth call him. He taketh no care for his victuals, for all such kinde of things both bread and water, &c. are brought vnto a place neere vnto his cottage and there are left, which hee fetcheth for his proper neede. If they would haue raine, or haue lost any thing, they haue their recourse to him, who coniu-reth for them, and many times preuaileth. If they be sicke, he is their Physition, if they bee wounded he sucketh them. At his command they make warre and peace, neither doe they any thing of moment without him. I will not bee tedious in these strange Narrations, when I haue more perfectly entered into their secrets, you shall know all. Finally, there is a ciuill gouernement amongst them which they strictly obserue, and shew thereby that the law of Nature dwelleth in them: for they haue a rude kinde of Common-wealth, and rough gouernement, wherein they both honour and obey their Kings, Parents, and Gouernours, both greater and lesse, they obserue the limits of their owne possessions,



possessions, and incroach not vpon their neighbours dwellings. Murther is a capitall crime scarce heard of among them: adultery is most seuerely punished, and so are their other offences. These vnnurtured grounds of reason in them, may serue to incourage vs: to instruct them in the knowledge of the true God, the rewarder of all righteousness, not doubting but that he that was powerful to saue vs by his word, when we were nothing, wil be mercifull also to these sonnes of *Adam* in his appointed time, in whom there bee remaining so many footsteps of Gods image. Wherefore you wealthy men of this world, whose bellies God hath filled with his hidden Treasure: trust not in vncertaine riches, neither cast your eyes vpon them; for riches taketh her to her wings as an Eagle, and flieth into Heauen. But *bee rich in good works ready to distribute or communicate.* How shamefully doe the most of you either miserably detaine, or wickedlie mispend Gods goods, whereof hee made you his stewards? The Conietous person seekes to hide his talent from the good of others and himselfe, honouring it as his God, which should be his seruant. The Prodigall men of our land make hast to fling away Gods treasures, as a greuous burthen which they desire to be eased of. Some make no scruple at it, to spend yearly an hundred pounds, two, three, five hundred, and much more about dogs, haukes and hounds and such sports; which will not giue five hundred pence to the releefe of Gods poore members. Others will not care to lose two or three thousand pound in a night, at Cards and Dice, and yet

Prov. 23. 5.  
1. Tim. 6.



yet suffer poore *Lazarus* to perish in their streets for want of their *Charitable Almes*. Yea diuers will hyer gardens at great rents, and build stately houses for their whoores, which haue no compassion on the Fatherlesse and widdowes. How much better were it for these men to remember the afflictions of *Ioseph*, to extend the bowels of their compassion to the poore, the fatherles, afflicted and the like, then to mispend that which they must giue a straite account of at the day of iudgement? Are not these miserable people heere better then hawks, hounds, whores and the like? O you that spend so much on them, thinke it no dishonour to your persons, no impouerishing to your state, to bestow somewhat to the raising vp of Christs kingdome, and maintenance of so holy and heauenly an action as this is, God of his goodnesse that hath giuen you abilitie to performe it, make you willing to help it forward with the best of your power.

*For after many daies thou shalt find it.* Hitherto haue we spoken of the commandement and the seuerall branches of the same: Now follows the reason of this Commandement which the Holy Ghost vsseth heere to stir vs vp vnto liberality, which is taken from the reward which wee shall haue of our well-doing, *for after many daies thou shalt find it*, the some of which reason is, that though God doe not presently reward our well doing, but doe defer the requitall of it for many daies, yet thy good works shall not perish, but God at the appointed time, shall abundantly recompence thy liberality. Out of this reason wee may gather two notable conclusions



ons touching the reward of liberality.. First wee may conclude from hence, that God doth not alwaies giue a present reward to the good works; he doth for the most part defer his rewards manie daies, sometimes many yeares, yea sometimes euen till death it selfe, when hee will neuer cease to reward vs according to our works, with vnspeakeable ioyes of blessed immortality. And the wildome of God doth thus defer his rewards for most singular reasons. For if God should presently reward good works, who then would not be a prodigall giuer, who then would bee a faithfull giuer? For when a man is certaine of present gaine he will not spare to giue abundantly, because he seeth an exceeding profit ready to be put into his hands for so doing: and this would stirre vp the most couetous wretch in the world to be liberall, gaping out of meere couetousnesse, after an ouer-plus of reward. Wherefore God hath made the time and condition of his rewards doubtfull, that we might not bee couetous of the benefit: but that he might exercise our faith, and teach vs with patience of hope to expect the appointed time of his reward. The principall point of perfect charity is, that wee giue in faith, whose true nature is to depend vpon God for the good successe of our almes, *for Faith is the ground* <sup>Heb. 11.1.</sup> *of things that are hoped for, & the euidence of things that are not seene:* now if we should haue the reward of good works in the view of our eies, and ready as it were to be put into our hands, what place would then be left for practise of faith whose obiekt is vnseene, whose hopes bee of afterwards? Wherefore

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*S. Paul*



1. Tim. 6.

Acts 10. 4.

2. Kings. 4. 10.

Acts. 9. 36.

*S. Paul* aduiseeth *Timothy* to charge them that bee rich in this world to be rich in good works, not for any present reward which they were to haue, but onely for the benefits to come, *laying vp* (saith he) *in store for themselves a good foundation, against the time to come, that they may obtaine eternall life.* The message which God sent to *Cornelius* by his Angell is worthy to be noted of vs. *Thy prayers* (saith the Angell to him) *and thine almes are come vp into remembrance before God.* *Cornelius* was a man that had given much almes to the poore, which God did not presently reward, for hee did seeme rather to haue forgotten his liberality, wherefore now hee saith that his almes are come vp into remembrance, the meaning whereof must needs bee, that though God did seeme to neglect his liberality, yet he had not forgotten his almes, but now meant to reward them. The *Shunamite* woman that *Provided a chamber, table, stoole, and candlestick* for *Elisha*. And *Tabitha*, which is *Dorcas*, that was so full of good works and almes-deeds which shee did, were both at the first view rather punished for their good works, then presently rewarded: for the first lost her onely sonne, the second fell sicke, and vntimely died. But marke the ende, God forgat not to requite them, euen in this world, for the *Shunamite* had her sonne restored to her alieue by the prayer of *Elisha*: and *Dorcas* by the ministry of *S. Peter* was raised againe to life. By this that hath bin said, it may easily appeare, that God dooth out of his infinit wisdome defer the time, & prolong (many daies for the most part) the reward of our almes  
and



and liberality; from whence we may learne, that it is the properie of true charity to neglect the present reward. For Love the mother of liberality is *1. Cor. 13.* not covetous; but is bountifull, it beleeueth all things, it hopeth all things: and Faith the ground and first pedegree of right giuing, doth not make hast, but repositeth it selfe vpon the expectation of hope. *Isa. 28. 16.* Wherefore in communicating our goods, and distributing our almes, let vs haue no covetous eye, ayiming at the present profit: But let vs depend with faith vpon the future blessing which shall come in due season. For if wee would thoroughly consider the thing as it is, wee shall finde that all the reward of our well doing comes not from any merit or desert of ours, but onely from the meere mercy of God. What man can say that the goods which he possesseth be his owne? Or what haue wee that we haue not receiued? When wee haue made the most and best of our selues, we are but the stewards of Gods goods, and the Almners of his purse. Why then should wee looke to be payed extraordinarily for the giuing of that which is not our owne, but which wee are commaunded by our Master to bestow? We haue more need to pray with *David, O Psal. 130. 3.* Lord if thou bee exasme to marke what is done amisse, who may abide it? And to confesse, that when wee haue done all that we can, we are but vnprofitable seruants. *Luke 17. 20.* It follows then that all the good which we doe receiue, comes not from our deserts, but onely from the riches of Gods bountie, which rewardeth vs actording to our works done, without any desert of ours whatsoener. Wherefore the eyes of li-



berality do not looke after the reward of the worke, but they search how to do the worke, how to giue the almes, so as that they may bee pleasing to God, and of him accepted, and by him (if hee see it good) rewarded.

Let then your liberall minds (you honorable and charitable Aduenturers of *Virginia*) be stirred vp to cast your almes on the waters of *Virginia*, without hope of present profit. The base affections of the Vsurer will not looke for the ouerplus of increase, vntill the couenanted time of his loane be expired. The husbandman casting his seed into the earth, waiteth vpon God vntil Harvest for a fruitful crop: verily he that belceueth doth not make haste. Be not ouer hastie with God: God will not yet reward you, that he may make you more famous in the world, that the world may see your zeale, and beare witness to the patience of your faith, not to greedie haste of couetous desires. The worke is honorable, and now more then ever, sustained by most honorable men. O let vs not then be weary of well-doing: fortie yeares were expired, before *Israel* could plant in Canaan, and yet God had called them by the word of his mouth, had led them himselfe by an high hand. Yet may you boldly looke for a shorter time of reward. The returnes which you haue from the East Indies, though they be exceeding rich, yet is the aduventure doubtfull, the expence chargeable, and the expectation of returne, of three yeares continuance.

Let me aduise you to be as liberall in aduventure hither, and I dare affirme, that by Gods assistance;  
your



*Good news from Virginia.*

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your profitable returns shall be of more certainty, and much shorter expectation. Remember, I beseech you, how many liues were lost, how many yeares were spent, what discouragements, what great losses the Aduenturers of Spaine and Portugale suffered and vnder-went, before they could be settled in the West Indies, or receiue any profitable returne from thence: and now behold what rich loads, what profitable returns are yearly shipped from thence. Shall our Nation, hitherto famous for noble attempts, and the honorable finishing of what they haue vndertaken, be now taxed for inconstancie, and blamed by the enemies of our protestation, for vncharitable helpe? Yea, shall we be a scorn among Princes, and a laughing stocke among our neighbour Nations, for basely leauing what we honorably began; yea, for beginning a Discouerie, whose riches other men shall gather, so soone as wee haue forsaken it? Awake you true hearted English men, you seruants of Iesus Christ, remember that the Plantation is Gods, and the reward your Countries. Wherefore, aime not at your present priuat gaine, but let the glory of God, whose Kingdome you now plant, & good of your Countrey, whose wealth you seeke, so farre preuaile with you, that you respect not a present returne of gaine for this yeare or two: but that you would more liberally supplie for a little space, this your Christian worke, which you so charitably began. As for those spirits of slander, whom the Diuell hath stirred vp to speak euill of this good Land, and to weaken the hands of our brethren, lest they should go forward,



and putt Satan out of his Dominions: And then take heed, lest the punishment of *Shonim* and his pine companions, the faithlesse searchers of the Land of Canaan, do befall them: and that they neuer taste of the commodities of this good Land.

But lest I may seeme to exhort you to an vnprofitable *Liberallitie*, or to ascribe God of forgetfulness to those that keepe him faithfully: heare now what a comfortable promise of reward God hath made vnto vs in these words: which is, *That after many dayes we shall find*. If God should haue commanded vs to cast away without finding, some discouragement there might haue been to our weak nature; but since God hath assuredly promised vs, that we shall find in the end, who will not obey the command: who will not be *Liberall*. God hath been alwayes found true in his word, most faithfull in his promises. If God do promise *Abraham* that his seed shall inherit the Land of Canaan: *Abrahams* posteritie shall after many daies in the appointed time be planted peaceably in the land of Canaan. If God promise *Salomon* wisdom and riches: *Salomon* shall be wiser and richer then any Prince of the earth. If God promiseth that he will giue his onely Sonne, that whosoever beleeueth in him shall not perish, but haue life euerlasting: his Sonne Iesus Christ shal be borne into the world at the appointed time, and vndergoe the weight of Gods wrath for redemption of beleeuers. Shall God then faithfully performe all his promises in so great matters, and be vnfaithfull in lesser matters: oh let no such base conceit

Genes. 12.

1. King. 3.

John 3.



com of the Almighty meet into our minds, as to  
 thinke that he that spared not his owne Sonne, to Rom. 8. 32.  
 performe his promises to vs, will be so vnmindfull  
 of vs in so small a thing. The promises of God are  
 many, and most bountifull. There is that sauereth Prov. 10. 24.  
 (saith Salomon) and is more increased: and in the  
 next verse he addeth: The liberall person shall haue  
 plentie, or (as the Hebrew text is) The fount of blessing  
 shall be made fat, and hee that watereth, shall also haue  
 raine. Most comfortable is the promise of Liberali-  
 tie, set downe by Isaiah, Chap. 58. 8. And if thou be  
 liberall, thy light shall breake forth as the morning, and  
 thy health shall grow speedily: thy righteousness shall goe  
 before thee, and the glory of the Lord shall embrace thee.  
 What can be said more to encourage vs? Yet Salo- Prov. 19. 17.  
 mon addeth: He that hath mercie on the poore, lendeth  
 vnto the Lord; and the Lord will recompence him what  
 he hath giuen. Wherefore, what is with Liberality gi-  
 uen, is not cast away, but lent vnto the Lord, vnto  
 him that is able to repay vs, for both the heauen and Psalme 24.  
 the earth are his; and who is also willing to recom-  
 pence it, for he hath promised so to do, and confir-  
 med his word and promises by the Sacraments, his  
 seales. We do willingly lend to a good Creditor,  
 especially if we haue his bond, with his hand and  
 seale to pay vs. What, shall we trust man, and distrust  
 God? O far be it from vs, my brethren, let no such  
 distrust possesse our vnecharitable minds. If we de-  
 sire any more promises, let vs obserue what coun-  
 sell Christ gaue vnto the Pharisees: Giue almes of those Luke 11. 41.  
 things which you haue, and behold all things shall bee  
 cleane vnto you: which is as much, as if he should say,  
 giue



giue almes; be liberall; for in so doing, your goods shall be sanctified vnto you, and you shall attaine to an holy and pure vse of your goods. The Scripture is plaine in this point.

I will now come therefore to giue you a view in briebe, of those commodities and rewards that we shall find heere, after not many, but a few dayes:

First, our *Liberallitie* grounded on faith, and practised in loue, will be a meanes to helpe our soules forward in their passage to heauen; for they are the high-way and trodden path, wherein wee must walke to euerlasting life. Therefore, the more any man abounds in good workes, the more comfortable shall be his passage.

Secondly, they are such necessarie fruits of faith, that faith cannot goe without them: for where no good workes are, there is no faith; and where true sauing faith is, there will be shewed good workes; yea, we cannot hold true faith from doing good: reade for the prooue of this, the Epistle of Saint James, and the first Epistle of Saint Iohn, besides the places which we haue heretofore alleaged.

Thirdly, *Liberallitie* is a notable meanes against couetousnesse: for where true Charitie dwels, there is no roome left for Couetousnesse to harbour in: two contraries cannot be both at once in one subject; God and the Diuell will not dwell together, neither can Couetousnes and Liberallitie be linked together in one breast.

Thus shall the Lord abundantly reward our soules for our liberalitie, and many waies more besides if we bee truly charitable. But the bountie of  
God



God would haue vs to tast of some temporall blessings besides, and after a few daies, if we be cheerefull giuers, returne a plentiful reward home vnto vs. Wherefore that I might content the longing minds of euery man, I thought it fit in the last place to recite a few commodities which in short time we may finde here in *Virginia*, for the charitie bestowed in this Plantation. The whole Continent of *Virginia* situate within the degrees of 34. and 47. is a place beautified by God, with all the ornaments of nature, and enriched with his earthly treasures: that part of it, which we already possesse, beginning at the Bay of *Chasapheac*, and stretching it selfe in Northerly latitude to the degrees of 39. and 40. is interlined with seuen most goodly Riuer, the least whereof is equall to our Riuer of Thames: and all these Riuer are so neerely ioyned, as that there is not very much distance of drie As 14. or 16. miles. ground betweene either of them, and those seuerall maine lands are euery where watered with many veines or creekes of water, which sundrie waies doe ouerthwart the land, and make it almost nauigable from one Riuer to the other. The commoditie whereof to those that shall inhabite this land is infinite in respect of the speedie and easie transportation of goods from one Riuer to the other. I cannot better manifest it vnto you, but in aduising you to consider whither the water or land hath beene more beneficiall to the *Low-Countries*: but here we shall haue the commoditie both of water and land more readie with lesse charge and labour then hath been bestowed by them in turning land into water.



The Riuer which wee inhabit (commonly called *Powhatans* Riuer) ebbeth and floweth 140. miles into the maine; at the mouth whereof are the two Forts of *Henrico* and *Charles*: 42. miles vpward is the first and mother Christian towne seated, called *James-Towne*, and 70. miles beyond that vpward, is the new towne of *Henrico* built, and so named in the memorie of the Noble Prince *Henry* of lasting and blessed memorie: tenne miles beyond this Towne is a place called the *Falls*, because the Riuer hath there a great descent falling downe betweene many minerall Rocks which bee there: twelue miles farther beyond this place is there a Christall Rocke wherewith the Indians doe head many of their arrowes: three dayes iourney from thence is there a rocke or stonie hill found, which is in the top couered all ouer with a perfect and most rich siluer oare. Our men that went to discover those parts had but two iron pickaxes with them, and those so ill tempered that the points of them turned againe and bowed at euery stroake, so that wee could not search the entrailes of y<sup>e</sup> place, yet some triall was made of that oare with good successe, and argument of much horpe. Sixe daies iourney beyond this Mine a great ridge of high hills doe runne along the maine land, not farre from whom the Indians report a great Sea doth runne, which we commonly call a *South Sea*, but in respect of our habitation is a *West Sea*, for there the Sunne setteth from vs. The higher ground is much like vnto the molde of *France*, clay and sand being proportionably mixed together at the top; but if we digge  
any



12



yearly. I doubt that hereafter when our Hospitall or Guest-house is built vp, you heare of many more cut off by the sword of Iustice (vnlesse the better people be sent ouer) then perished by the diseases of the Countrey.

The naturall people of the Land are generallie such as you heard of before. A people to be feared of those that come vpon them without defensue Armour, but otherwise faint-hearted (if they see their Arrowes cannot pearce) and easie to bee subdued. Shirts of Male, or quilted cotten coates are the best defence against them. There is but one or two of their pettie Kings, that for feare of vs haue desired our friendship; and those keepe good quarter with vs being very plealant amongst vs, and (if occasion be) seruiceable vnto vs. Our eldest friends bee *Pipoco* and *Choapeake*, who are our ouertwhart neighbours at *James-Towne*, and haue been friendly to vs in our great want. The other is the *Werewance* of *Chescheak*, who but lately traded with vs peaceably. If we were once the masters of their Countrey, and they floode in feare of vs (which might with few hands imployed about nothing else, be in short time brought to passe) it were an easie matter to make them williugly to fortake the diuell, to embrace the faith of Iesus Christ, and to be baptized. Besides, you cannot easilie iudge how much they would be auailable to vs in our discoueries of the Countrey, in our buildings and plantings, and quiet prouision for our selues, when wee may peaceably passe from place to place without neede of armes or garde.

The



! The meanes for our people to live and subsist here of themselves are many and most certaine both for Beasts, Birds, Fish, and Hearbes. The beasts of the Countrey are for the most part wilde: as Lions, Beares, Wolves and Deare: Foxes blacke and read, Rakowns, Beuers, Possums, Squerrels, Wilde-Cats, whose skinnnes are of great price, and Muske-Rats which yeelde Muske as the Muske-Cats doe. There be two kindes of beasts amongst these most strange: one of them is the female Possum, which will let forth her young out of her bellie, and take them vp into her bellie againe at her pleasure without hurt to her selfe, neither think this to be a Travellers tale, but the very truth; for nature hath framed her fit for that service; my eyes haue been witnes vnto it, and we haue sent of them and their young ones into *England*. The other strange conditioned creature is the flying Squirrell, which thorough the helpe of certaine broad flaps of skin growing on each side of her forelegs, will flie from tree to tree 20. or 30. paces at one flight and more, if she haue the benefit of a small breath of winde. Besides these, since our comming hither, wee haue brought both Kine, Goates, and Hogges, which prosper well, and would multiplie exceedingly if they might bee provided for. This Countrey besides is replenished with birds of al sorts which haue bin the best sustenance of flesh, which our men haue had since they came; also Eagles and Haukes of all sorts, amongst whom are Autprech, fishing Hauke, and the Cormorant. The woods be euery where full of wilde Turkeys which abound, and will runne as

swift



swift as a Grey-hound. In winter our fields be full of Cranes, Herons, Pigeons, Partridges and Black-birds: the riuers and creekes bee ouer spread euery where with water foule of the greatest and least sort, as Swans, flocks of Geese & Brants, Duck and Mallard, Sheldrakes, Dyuers, &c. besides many other kinds of rare and delectable birds, whose names and natures I cannot yet recite, but we want the means to take them. The Riuers abound with Fish both small and great: the sea fish come into our Riuers in March, and continue vntill the end of September: great sculles of Herings come in first: Shads of a great bignesse, and Rock-fish follow them. Trouts, Basc, Flounders, and other daintie fish come in before the other bee gone: then come multitudes of great Sturgeons, wherof we catch many, and should do more, but that we want good nets answerable to the breadth and deapth of our Riuers: besides our channels are so foule in the bottome with great logs and trees, that we often break our nets vpon them: I cannot reckon nor giue proper names to the diuers kinds of fresh fish in our riuers; I haue caught with mine angle, Pike, Carpe, Eele, Perches of sixe seuerall kindes, Crea-fish and the Torope or little Turtle, besides many smaller kinds. Wherefore, since God hath filled the elements of earth, aire, and waters with his creatures, good for our food and nourishment, let not the feare of staruing hereafter, or of any great want, dishearten your valiant minds from comming to a place of so great plentie: if the Countrey were ours, and meanes for the taking of them (which shortly I hope shall bee brought to passe,)



pasle,) then all these should be ours: we haue them now, but we are faine to fight for them, then should we haue them without that trouble. Feare not then to want food, but onely prouide meanes to get it here. We haue store of wild-foule in *England*, but what are they better for them that cannot come by them, wanting meanes to catch them, euen such is and hath been our case heretofore.

But these are not all the commodities which we may finde heere: for the earth will yeelde much more fruite to our industrious labours, as hath been proued by the Corne and other things which wee haue planted this last yeare. I haue made prooffe of it with the helpe of three more, being a stranger to that busines and hauing not a bodie inured to such labour, and set so much corne, *horis succisus unius septimanae*, in the idle howres of one weeke, as will suffice me for bread one quarter of a yeare: and one commoditie is besides in this corne, that from the time of setting, vnto the time of gathering, fve moneths will abundantly suffice: for we set corne from the beginning of March, vntil the end of May, and reape or gather in Iulie, August & September. Our English feedes thriue very well heere, as Pease, Onions, Turnips, Cabbages, Coleflowers, Carrets, Time, Parsley, Hysop, Marioram, and many other whereof I haue tasted and eaten.

What should I name vnto you the diuers sorts of Trees, sweete woods and Physicall plants: the diuers kinds of Oakes and Walnut-trees. The Pines, Pitch-trees, Soape-ashes trees, Sassafras, Cedar, Ash, Maple, Cyprus, and many more which I dailie see,  
and



and admire at the beautie and riches which God hath bestowed vpon this people, that yet know not how to vse them.

Wherefore you (right wise and noble Adven-  
surers of *Virginia*) whose hearts God hath stirred  
vp to build him a Temple, to make him an house, to  
conquer a Kingdome for him here: be not discour-  
aged with those many lamentable assaults that the  
diuell hath made against vs: he now rageth most,  
because he knoweth his kingdome is to haue a short  
end. Goe forward boldly, and remember that you  
fight vnder the banner of Iesus Christ, that you  
plant his Kingdome, who hath already broken the  
Serpents head: God may deferre his temporall re-  
ward for a season, but be assured that in the end you  
shall find riches and honour in this world, and bles-  
sed immortality in the world to come. And you my  
brethren my fellow labourers, send vp your earnest  
prayers to God for his Church in *Virginia*, that  
since his harvest heere is great, but the labourers  
few, hee would thrust forth labourers into his har-  
uest; and pray also for mee that the ministration of  
his Go pell may be powrefull and effectuell by me  
to the saluation of many, and aduancement of the  
kingdome of Iesus Christ, to whom with the

Father and the holy Spirit, bee all ho-  
nour and glorie for euer.  
more, *Amen.*